

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JUNE 27, 1901.

VOL. III, NO. 33

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"Of all bad habits, the devil's own pet
To destroy the boys, is the cigarette."

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Baptist Young People.

How to Hear a Sermon.

BY REV. P. W. LONGFELLOW, IN
STANDARD.

First, you must prepare for it. You can no more be a good hearer without preparation than you pastor can be a good preacher without preparation. Retire at the usual time on Saturday night in order that you may have your rest, and rise at the usual time on Sunday morning. Sunday headaches are often the result of mispent Saturday nights. Before going to church give some time to the word and to prayer; and as you go up to the house of God ask his blessing upon yourself and all other worshippers.

Let your mind enter the church with your body. As the oriental leaves his sandals at the door of his sanctuary, so let him who would be a good hearer leave behind as he enters the church the world with all its pleasures and cares. If you were about to attend a reception to which you had been invited by President McKinley, or King Edward of England, you would not care to be intruded on during that hour by even those who were your dearest friends, or with whom you might have the most important business relations. How much more important that we drive out all our daily cares and pleasures when we come before God as his worshippers.

"Before God, yes let us be sure to realize that. One of the best New Testament expositors in this matter, said to the preacher before he began his sermon: 'Now, therefore, are we all here present before God, to hear all things that are commanded the soul of God.' He who realizes with Cornelius that in entering God's house he is coming before God, and that every true minister has for the hearer a message from the Lord, has perhaps the most essential condition of a good hearer.

Look up the text and try to remember it. It is better than anything outside the Bible that can be said by your minister, and is therefore well worth remembering. If you are now fourteen years of age and go to church for the next fifty-six years, or until you are seventy, you ought to commit in this way about 500 texts of Scripture. But remembering the text will enable you also to remember much of the sermon. The text is the peg on which the sermon usually hangs, or rather the package from which it is unfolded. What a difference in hearers in re-

gard to remembering! Some will remember all that is worth retaining, while others seem to carry away nothing save a hazy impression. Sometimes even those who go away dilating on "what a fine sermon our pastor gave us to-day," when asked to give some account of the sermon are utterly unable to comply. This remembering of sermons depends much on habit. If you have never tried it you will be surprised to see how much of the sermon you can remember by giving proper attention to it. In order to retain the sermon be sure and get started with the preacher. Most sermons grow out of a text somewhat as a tree and its branches grow from the roots. If you observe carefully how the preacher starts out, you get his point of view, and before you know it you become so interested that you easily follow him to the close. You will also find great profit in talking the sermon over, point by point, with some member of your family, or with some friend who heard the same sermon. This is a great stimulus to both the memory and to your own originality in thinking on the truths which you have heard presented. It is a healthy digestive process.

Do not be a captious, crotchety hearer. Your pastor is your loving friend. As God's minister he wants to help you. You will greatly aid him in this if you give him a sympathetic hearing. The crotchety hearer has his favorite doctrine and cannot be interested in any other. Sometimes he has his favorite kind of sermon—the evangelistic, or the doctrinal, or the historical, or the practical—and so soon as he discovers that the preacher is giving a sermon other than that in which his soul delights, he closes his ears to all that the preacher says. Many good people err in this way, supposing that the gospel feast can be served in only one particular style. Again, the crotchety hearer has his pet preacher with whom he always compares all other ministers, much to their disparagement. Almost any one of us would prefer to eat from a silver spoon rather than from one of pewter, but let us not in our spiritual diet imitate the spoiled child, who will eat only from one particular spoon.

Finally, be an obedient hearer. If the preacher's message is really from God, it is at your peril that you neglect it. Be ye doers of the word, and not hearers only, receiving your own selves.

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OUR COLLEGES.

A good many years ago President Eliot said, "I am willing to graduate a young man if he does not know any Greek." This position occasioned great uneasiness at first, for the colleges had their traditions, and one of those was that an ability to read the Greek language was an essential part of a liberal education; it was ranked even higher than knowledge of Greek thought. The position taken by the president of Harvard was founded on sound sense and was bound to prevail; any man who possessed certain mental training and scholarship supposed to require four years for its attainment after the completion of a secondary school course.

The University of Michigan has decided to give the B. A. degree to all its graduates, following the example of Harvard; and Yale is making ready to do the same thing. This plan, followed by the University of Pennsylvania as well as Columbia and other institutions, is destined to revolutionize the traditional methods in a few years. The smaller colleges cannot but follow the lead of the great universities.

A young man can enter now most of the colleges with no knowledge of Greek and with but a little of Latin. Besides, in Harvard, he may complete the course in three years if he spend the fourth year in the studies of the professional school. This is the result of the elective system; he may for the fourth year choose professional studies.

The preparatory schools, however, urge the students to study Greek, just as the grammar school years ago wanted the study of formal grammar taken up in the primary schools. But they will cease to urge this in a short time. There is still in the minds of young men a notion that going to college means going to the study of Greek; and this has a strong grasp on the imagination.

No one can work to lesson the influence of the colleges on their under graduates. But the growth of the high schools must count for something. The teaching in them has greatly improved; four solid years in them in 1900 means more than two or three years in the half organized academies or preparatory schools. In fact the fourth year in such schools is equal to the freshman year in many colleges.

The "passing of Greek" is not the remarkable feature. One might muse over this a long time. What a hold it has had upon the imagin-

ation! It was supposed that it was essential to a liberal education. At last it is discovered not to be. It will be pursued, however, for many years, but not so vigorously as formerly. We say, make the doors of the colleges wider, get more to enter them, make the tuition cheap, and even offer special inducements to all who will complete the full course.—*School Journal*.

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Added Print

The Followers of Science.

We of this generation have had the superiority of science so often drilled into us, that it need not be surprising if there should be a revolt. Naturally the conclusion of the nineteenth century has set a good many persons to reading resumes of the achievements of science in this and other hundreds of years. And the more one reads the more is the spirit of irreverence encouraged. Unfortunately science takes itself seriously, and has no sense of humor. Otherwise it would be embarrassed over the preceding series of jokes that some mischievous spirit has played upon it. It was Carlyle who spoke of political economy as the dismal science, but any one who undertakes to read after the German Darwinian, Prof. Haeckel, and scientists of his stripe will hardly fail to come to the conclusion that all science is dismal.

During the nineteenth century, science laid down the proposition—not a new one—that knowledge must be acquired from actual demonstration. The scientific method was to gather all possible facts, and deduce a working theory or law from them. The objection urged by science to the truths of religion was that they had not been demonstrated. The "scientific method" was applied by men like Strauss to the Holy Scriptures with the result that Strauss' "Life of Christ" is as much a work of the imagination as Rider Haggard's "She." Unfortunately there has been a succession of schools of Biblical criticism, each announcing certainties and speaking with infallible assurance, but differing one from another. At the beginning of the twentieth century science is in the condition of the man who for obvious reasons cannot get his head into his hat. It is no longer content to accumulate a body of knowledge, and draw therefrom the evident laws of nature. The scientist has intruded on the domain of philosophy; in some instances has abandoned the name of scientist and assumed that of philosopher. That the scientist has just as much right to be a student of philosophy as the philosopher has to be a student of science is true; but there is no more warrant for his claiming the name of philosopher and trying to fasten his cheerless mathematics on philosophy than there is for a hod carrier to claim to be an architect, or for a critic of poetry to assume the name of poet. In his own domain as a trained gatherer of facts and as an investigator of nature, he is entitled to speak with authority, but when he assumes to speak thus in the domain of religion and philosophy, the whole history of science gives him the laugh, and renders his pretensions ridiculous.

No class of people in the world have committed so many ridiculous errors as your scientists. Read a resume of any branch of science, and it is a record of folly heaped on folly. Take chemistry for instance. In the eighteenth century science held that heat, light, and electricity were substances, instead of forms of energy. It had even invented a miraculous element called phlogiston, which was a constituent of oil, wood and all inflammable substances. Every substance that would burn had phlogiston in it. Even Priestly, the discoverer of oxygen, upheld

this absurd myth long after it had been entirely exploded by the brilliant French chemists. It was the discovery of oxygen by Priestly that led to the revolutionizing and rationalizing of chemistry, yet Priestly himself combated throughout his life the value and the significance of his own discovery.

Take medicine. The surgeons of Europe had demonstrated to almost a mathematical certainty that no drug could be used to eliminate pain in a surgical operation at the very time that a country doctor in Georgia and a dentist in Boston were actually using sulphuric ether successfully in surgical operations. The history of medicine teems with instances of the impregnable theory of today becoming the exploded absurdity of tomorrow.

Until the nineteenth century, geology was a joke. Yet scientists spoke with the same oracular infallibility regarding it as science today speaks of other things which it sometimes knows and sometimes doesn't. Haeckel of Germany, for instance, rejects the idea of a God and undertakes to prove from science that the soul is not immortal. This clashes with the scientific method so universally acclaimed by modern scientists. But Haeckel, after denying God and reasoning himself out of existence, falls back on a philosophy of monism.

In the beginning a uniform substance pervaded the universe, according to Haeckel. How he found this out, is beyond our comprehension. If there is anything in nature to justify that magnificent absurdity, we should like to have it pointed out. The facts all seem to argue the other way. There are over seventy changeless elements in nature, and it is impossible to even imagine how these could ever have come from one uniform substance. There is a reasonable ground for the theory of the transmutation of species, but no one has ever changed oxygen into hydrogen, or silver into gold. There is certainly not even a gleam of probability that one element came from another, and that the whole seventy were evolved out of one uniform original element. Yet Prof. Haeckel seriously advances this nightmare as a scientific system of philosophy. From a uniform primordial element have not only come the seventy changeless elements, but also fruit and flower, tree and grass, man and beast, inanimate and animate nature, unconscious and conscious life.

If science only had a sense of humor, it would avoid falling into such absurdities. But the time has come when its oracular deliverances must be made to stand the tests of common sense, and conform with our body of knowledge. The average intelligent man of today has acquired a good deal of scientific knowledge and he is capable of thinking and reasoning for himself. The brilliant scientific discoverer may be but a poor logician. We must insist ever, more strenuously that fact and theory be kept separate. We must apply genuine scientific methods to science. It was an eminent scientist who disposed of the existence of a certain substance of which he had tangible proof in his hand, by throwing it out the window and declaring that it was not. We should at least insist that when science makes a statement it must prove it.

The Baptist Position Conceded.

From the days of John until now, wherever Baptists have gone, their position on the subject of baptism has been an unchanging one. They contend that immersion, and immersion alone, was the baptism of John, of Christ, of all the Apostles, of all the fathers for the first two hundred years, of all the churches, as a rule, for the first thousand years, and all of the scholars for all the years.

And we have lived long enough to see their position conceded more and more by the leaders of the sprinkling churches that have come into existence since those early times. Many are the men that have come into Baptist churches, from other denominations, after they had been preaching and practicing other than immersion for years and years.

A very notable recent case is that of Dr. Madison C. Peters of the Reformed church. He is one of the ablest men of the times, was pastor of one of the largest and wealthiest churches of New York; but he left all that and came over and sought baptism at the hands of a Baptist preacher. If you have never read his account of his change of views, there is something rich in store for you to yet read before you go hence, to return no more.

And now comes the distinguished editor of *The Outlook*, the Rev. Lyman Abbott, D. D., LL. D., in his (Congregational) paper of the issue of May 4th, 1901, in answer to a correspondent, who asks him this question: "Which do you consider the two strongest books written on the Baptist controversy, one on either side?" and makes a reply that is quite interesting reading indeed. We rather think that the inquiry was for books on the "1641 theory" controversy; however, the Dr. did not so understand it, and this is what he wrote and printed in his paper so as the world might read it: "If you refer to the controversy on the meaning of the Greek word *baptizo*, and the original mode of administering baptism, *The Outlook*, not having cared about it, has formed no judgment about the merits of the disputants. The controversy no longer exists among scholars. In a technical view, the Baptists have won the case." The Dr. is a scholarly gentleman and, withal, bold and brave. He thinks a great deal and says what he thinks. He is just now entering upon the concession business in a very pleasing way. He concedes now that the enfranchisement of the slaves, in their ignorant state, was a great blunder, and should never have been made; and his concession as to the meaning of *baptizo* is right along in line with it, leaving but about one more thing for him to do, being the gentleman and scholar that he is—do as Dr. Peters did; renounce his sprinkling and pouring and come and obey Christ in baptism. Will he do it? Others will, whether he does or not.

We have seen the statement that fully one-third of Southern Methodists, preachers and all, believe in immersion, to the extent of having been immersed themselves; and, from what we know on the subject ourselves, we do not suppose that that number is not very much too large. Those who have not been immersed believe in it to the extent that they will immerse all those who insist upon being

immersed when applying for church membership.

It is very seldom now that you hear a pedo-Baptist, who will urge New Testament authority for practicing sprinkling or pouring. Like the Catholics, they find their authority elsewhere than in the Bible, outside of which there can be no authority at all for anything at all.

As Dr. Abbott says, it is true that "the controversy no longer exists among scholars," on the subject, for they are agreed; and all that we, as Baptists, have to do to bring the world to our way of thinking and doing is to continue to keep the Bible before the people, as their only rule of faith and practice, in all things. Any man who will read the Bible, and the Bible alone, without note or comment, will be a Baptist. Have you ever known a case to the contrary?

Dr. Henson is not so far wrong, after all, when he said before the Baptist Congress(?) a year or so ago, that the world was becoming Baptist as fast as it could decently do so, anyhow, which is fast enough.

What a privilege to be a Baptist! How glorious their past! How bright their future! If there is one solitary thing taught by precept or example in the Bible, for which they do not stand, and contend most earnestly for, it is because there has not yet risen a man who could point it out to them.

Take Time to Get Ready.

I have just read Bro. Sproles' account of his recent visit to Louisville, and it stirred my soul. I don't think our brother is an extremist or a crank. To me he writes like one who knows what he is talking about. Every man owes it to God and to humanity to do all the good possible during the few short years of his sojourn on earth. If he is to be a soldier, lawyer or doctor, no one will say that he should not avail himself of special training in one of the best schools of his chosen profession. If this is true of temporal things, service rendered to men and to our country, how much more of spiritual and eternal things, of service to God in the highest office which ever claimed the attention of men or angels. Oh, the feverish restlessness and rush of this age; woe to a pity, what folly!

E. Z. Simmons, after spending many years in China, returned to Louisville to study; D. A. Wilson, of Mexico, did the same thing, and that, too, at a great sacrifice of time and money. W. D. Powell asked the Board for permission to do the same. The writer saw a letter written back to the Seminary by the great Dr. Yates, after he had been in China some thirty years, urging those students who contemplated foreign mission work not to dub off; but, if practicable, to finish the full course before going out. Many men are greatly useful who never saw the Seminary; yet, almost to a man, they themselves will tell you that they might have been more useful if, at the beginning of their ministry, they had studied two or three years at the Seminary. On the foreign field it costs no more to feed and clothe a thoroughly-trained man than one without such training; and as the former has decidedly the advantage over the

latter in usefulness, it is not strange that our Board should look to Louisville for recruits. It needs no arguments to prove, nor do I make any apology for saying, that any man may be more useful at home or abroad with a thorough literary and theological training than he can without it. Then we may write it down as a rule, with rare exceptions, that our young preachers should take the full course, first at the college and then at our Louisville seminary.

J. G. CHASTAIN.

Guadalajara, Mexico, June, 1901.

The Baptist State Convention.

The committee of the church at McComb, on hospitality, is now ready to receive the names of all representatives and visitors to the Mississippi Baptist State Convention. Homes will be provided, first for representatives, and then visitors. We hope to be able to take care of all, and if we are not, due notice will be given so that there will be no conflict. Send your names at once, as the committee will not be responsible for the entertainment of any after the 5th day of July. A card of assignment will be sent to each delegate and visitor, and as soon as you can tell the time of your arrival here, you will please notify your host or hostess, so that you will be met at the train.

Now, brethren and sisters, attend to this at once. We expect four or five hundred here, and it is no small task for a committee to handle so many people without friction. We will look out at this end of the line if you will attend to that end. If you prefer to pay your way, we will arrange that for you if you will let us—just anyway to make you happy and secure a good meeting of the Convention.

S. W. SIBLEY,
J. L. LOGAN,
R. B. MAY,
Committee.

200 Are Baptized in Only 57 Minutes

ANNISTON, Ala., June 18.—Rev. John E. Burhard, pastor of the First Baptist Church, in this city, baptized in his church in West Anniston Sunday afternoon, 200 candidates for immersion, baptizing them at the rate of seven every two minutes. The large church was filled with people from Anniston and the surrounding country, and on the outside of the building hundreds stood at the windows and in the immediate vicinity of the church. All were anxious to witness the largest baptismal service ever to take place in this section. Mr. Barnard intended to baptize 300 converts, but a large number were prevented by illness and other causes from attending. This meeting Sunday afternoon closed a wonderful revival in Anniston, a revival which has lasted for thirty-six days, and in which over 500 were converted, and which resulted in 360 additions to the First Baptist Church. Mr. Barnard came to this city two years ago, when the church he took charge of had but 180 members. Today it has a membership greater than any other Baptist church in Alabama, 825 members being on the roll. Since Mr. Barnard came here 732 members have been added, of which 360 joined under the last revival. The church a few days since

presented their pastor with a gift of \$600. In the last two years Mr. Barnard has preached 390 sermons in Anniston, besides a number at other places. He says that he is not yet fatigued from the work, and he is a man of great physical endurance.—*Atlanta News*.

Inaugural Exercises of the Gulfport Chautauqua
Saturday, June, 29, 1901.

The opening address will be delivered by Dr. J. B. Searcy of Biloxi, 11 a. m. At 2:30 p. m. there will be a meeting of the stockholders in the library rooms of the building. Prof. G. B. Lowrey, President Blue Mountain Female College, will deliver an address at 4 p. m. At 8 p. m. Dr. T. J. Bailey, Editor of THE BAPTIST, at Jackson, Miss., will preach. Sunday at 11 a. m. Dr. Z. T. Leavell will begin a series of revival meetings that will be continued indefinitely.

Rev. Geo. Robert Cairnes of England has promised to join us on the 1st. Sunday in July. The Superintendent of the G. & S. I. railroad has kindly agreed to give a very low rate during the entire period. Eating accommodations for any number will be provided, also temporary sleeping accommodations for quite a number, inside the inclosure. The singing will be led by Prof. Riley, of Houston Miss. A number of instruments will accompany the best voices in this section. The location is delightful, and a better opportunity to be benefited spiritually and at the same time find enjoyment, social and temporal, has never been afforded to those who will use this occasion to visit our beautiful coast and attend these meetings. That God's people everywhere will use their best endeavors to make these meetings redound to the glory of our Father and the salvation of the people is the earnest wish of one who for the Master, and for them, has borne much.

L. E. HALL, manager.
Gulfport Chautauqua Association.

June 1st, Rev. B. W. Spillman entered upon the work, to which he was recently called, as Field Secretary to our Baptist Sunday school Board, with headquarters at Nashville, Tenn. His efforts will be bent to quicken interests in the Sunday school work throughout our Southland. The work is large enough for ten men, and more; and he invites, as you see from his announcement, suggestions as to how the work can best be done, and so here is ours. Reach the old people and hold them in the schools; stir up the teachers by means of institute work, use the newspapers freely, use the associations and conventions; but do not take up all the time in speech making about the failures of the past, nor the faults of the present; rather go right at the question before us, the improvement of our Sunday-school, and keep right at it, and to it, all the time.

The cornerstones for seven new buildings for the Chicago University were laid on last Tuesday. Mr. Rockefeller, the great benefactor of this great institution was present for the first time in five years.

LET YOUR LIGHT SO SHINE.

Let in a little sunlight
Each day on some new life
The world's in need of light; let thine
Glean brightly through the strife!

A gentle word is better
Often than gold;
A smile may break the frown
That long some heart did frown.

Few rare gifts are given
That handclasp softly given,
And kind deeds are the flowers
That make of earth a heaven.

So let each passing day
Record some kind deed done;
Go smiling, giving all thy way,
Be of thy world the light.

Were half the power that lifts the world with
terror,
Were half the wealth bestowed on crowns
and courts,
Given to redeem the human mind from error,
There were no need for arsenals and forts.

—Longfellow.

Dr. Gray's Remarks.

On Commencement day, when Dr. B. D. Gray was introduced to the large audience as President of the college, he spoke in part as follows:

I have never before been invested with so much authority in all my life, or have I ever had heavier responsibilities placed upon me or a heartier welcome extended to me. But when the hand just now began playing "Dixie," I could hardly stay here. I came to the "Old Kentucky Home" from the place where "Dixie" is in the air.

I have been reading the "Reign of Law" in Kentucky, and of its beautiful hemp fields. It is in my heart to pray that the hemp may be made to remain in its place and that the reign of law will become complete.

I have come not so much to make a new policy as to identify myself with the policies that have been here already outlined. We are the heirs of noble men, of noble endeavors and of noble plans. We need but take up our work and to press on to foreseen ends.

We are to have a college. We do not desire a university, but a college from which all the universities will wish to receive students, a college to which all of our academies will desire to have their students go. We have received this work, this great mission, this noble college from our fathers, and we shall labor and pray to be able to render an account for it all to our Father.

We have come to the day of larger things. We are to give ourselves first, and then all that we may be able to acquire and attain. We have a plant, an organized work, already established, but its needs have grown and are growing. We must have a larger endowment, a complete equipment. We hope to build a monument to culture, to religion, to Jesus Christ, worthy of our fathers and of our God.

In my former home, a Methodist layman recently gave \$50,000 on condition of another \$50,000 raised, and then gave a building and now offers to give a dollar for every raised up to \$250,000. He thus has

lifted that institution into a mighty power for all time, a power for learning, for truth, for righteousness. Is there not some layman or group of laymen who will take this institution upon their hearts and lift it into such light and power as shall make it glorious in its work and destiny?"—*Georgetown Times*.

Arkansas Letter.

DEAR BAPTIST:

Today as I came in warm and tired, your cheerful, clean face looked from the table where you were lying, and "C" after my name reminded me of a promise and the coworkers of the days of anxiety and happiness spent within the borders of dear old Mississippi. I rejoice in every evidence of prosperity, such as your increased contributions to missions and progress in the cause of Christian education, but in nothing is there stronger indication of Baptist strength than in the appearance and tone of the Baptist paper. The paper seems to be in a good humor with every righteous soul and good enterprise, and consequently is helpful to everybody, who is building up the cause of Zion, and no doubt the enterprises and friends are always helping the paper.

Still, as wise as they are, some Baptists in Mississippi need instruction, for a short time ago I saw a letter from a leading Baptist pastor in one of your largest cities, who did not know whether Ouachita was an academy, a school for boys, for girls, or was co-educational. It may surprise him to know that there is no college in Mississippi, except the University, which has as handsome buildings and grounds as Ouachita college, and her faculty of more than thirty teachers is composed of graduates of some of the leading colleges and universities in the land, while President Conger is known over the south as a scholarly and leading educator. At the recent commencement there were graduated seventeen young men and young women from the literary department, and several others in music, art, elocution, and the business department. The number of students enrolled during the session was 468. Central Female College for young women has as president, W. W. Rivers, A. M., of the University of Mississippi, and was never so prosperous as it now is. Central has a fine building and Prof. Rivers will have associated with him a strong faculty. There are associated with Ouachita four high schools of good grade and patronage, and these are so located as to enable the college to come in touch with the young people of several important sections of the state.

If I should write of other denominational interests this letter would be too long, so I bid you good-bye.

Fraternally,

J. K. PACE.

Convention Pictorial Edition of The Baptist.

If any of the brethren wish extra copies of this issue to preserve or hand to friends they will be mailed to them for 3 cents per copy; provided the order and money reach this office by July 15th. July 16 will be too late

Banner.

Our church at this place is doing well. Paint has been ordered for inside work. The congregations are large, and attentive listeners. Our Sabbath schools and prayer meetings are wide awake and interest growing. We expect to trouble the waters again, quite soon. While my pen is in hand, I want to second brother Farish's motion to have brother Carter Helm Jones to preach in the house of worship that belongs to the Church Universal, at Asheville, N. C., next May.

And now brother Baptists, if it is in order, I move that Governor Longino, of Mississippi, be put in nomination for president of the Southern Baptist Convention. Governor Longino is a sure enough Baptist. Not of the milk and cider sort, but of the old Jordonic tribe. The tribe from which he sprang is mentioned in Matt. 3, and Mark 3:13, 14. Governor Longino is a devout Christian, a sound Baptist, a fine parliamentarian and a statesman. Moreover, he presides over deliberative bodies with grace and ease, and has the happy faculty of knowing how to handle men. The Lord willing, it shall be my purpose when the Convention meets next May at Asheville, N. C., to place the name of Governor Longino in nomination for president of the Southern Baptist Convention.

In conclusion, to brethren Garner and Hargis, I will say that we Baptists out here think that Hawthorn and Northern have done with Baptist churches what brethren Gregory and Lawrence did with our Savior. They have taken away our churches, and we know not where they have laid them. But then you know brethren, that wise men come from the East. Dr. Hawthorn's 1641 remark was aside from his subject altogether. And the impression left, i. e., upon many was that it was an intentional slip in the face to the anti-Whitsitt part of the Convention. How strange it is that in the evening of life some men will snatch from their own crowns laurels that they have struggled so hard to win. Someone said that Hawthorn said it was a mistake of his. If so, it must have been an intentional one, for he made his entire speech from manuscript. Great men are not always wise and prudent, if they do come from the East.

W. L. A. STRANBURG.

Brookhaven.

Our meeting here resulted in twenty-four additions to the church; ten by baptism and fourteen by letter. The entire subscription for church debt and pastor's home amounts to near three thousand dollars. Of this amount nearly two thousand dollars is in hand, or on bankable paper. With the amount that remains over and that which will be given, we are confident that a pastor's home will be built at an early day. We feel greatly strengthened and encouraged, and under God as pastor and people, trust to be used for his glory in the salvation of the lost. May the Lord continue to bless Bro. McComb, who so greatly endeared himself to us by his earnest work in presenting the old story of Jesus and his love. We regard him as a polished shaft in the Master's hand.

Your brother,

R. H. PURSER.

The Great Meeting at Wesson.

A few words about the recent meeting at Wesson might not be without interest to your readers. On June 21, I began a meeting with my long time friend, J. A. Lee, at Wesson, which continued for thirteen days, with two services a day. The outlook at first was by no means reassuring. A sanctified (?) meeting had been in progress for a month and the people were worn out; the weather was threatening and an epidemic of measles was raging in the town, and the congregations were small. But the interest began in a little while, and by Sunday night the house was packed, and many went away who could not find room in the church. There were several things that were remarkable about the meeting. Less than a year ago Bro. McComb had held a wonderful meeting here and 72 had been added, and yet in spite of this great ingathering, 75 were received into the fellowship of the church. Another thing worthy of note, was the absence of excitement or of the purely emotional. Notwithstanding over a hundred came forward and gave the hand for prayer at a single service, and thirty-two of the professed faith, and twenty-two united with the church at that service, yet everything as quiet and orderly as at an ordinary service. The night the meeting closed, over fifty were forward for prayer, and twenty-eight professed faith in Jesus. No account was kept of the number of professions during the meeting, as I lay very little store by a profession that doesn't unite one with the church; but I would say that there were at least 125 who said they were trusting Jesus. I was struck with the splendid and faithful write up which Bro. Roberts of the *Enterprise* gave of the meeting. Usually a county paper will give more attention to a street fight than to a protracted meeting; but the Wesson *Enterprise* gave much space both weeks to a faithful record of the meeting. If all our country papers would give more attention to what is happening in church circles they would please their Christian readers more and make themselves more popular. Sister Lee was a tireless and successful worker in the meeting. Several were brought to a decision for Christ by her personal effort. Bro. Lee is succeeding wonderfully well in the field where every one knows him. He was licensed and ordained by the church. Lee is a royal fellow and one of the strong preachers in the young ministry of Mississippi. The great meeting was but the reaping from seed sown by him and the beloved Purser, who is still held in loving remembrance by the people of Wesson. As was stated, 75 united with the church. The Lord did great things for us, "whereof we are glad."

N. W. P. BACON.

Oxford, Miss.

Announcement.

The Alumni Association of Mississippi College will hold a meeting at McComb City, July 19, 1901. The hour of the meeting will be announced before the Baptist State Convention on the day before.

S. M. ELLIS,
Pres'd't Association.

June 24, 1901.

A Correction.

DEAR BRO. BAILEY:

In looking over some back numbers of THE BAPTIST this morning, I find in your issue of May 9th, the following words: "Pastor Low, of Utica, received his orders to get ready and go to New Orleans to attend the Southern Baptist Convention. Inasmuch as the church furnished the wherewith, he is submissive, and—will go."

The word "church" should be "churches," for Utica, Gallman and Damascus constitute my field; and let me assure you the latter two were well represented on that Convention trip.

While writing, let me say, the work is moving along fairly well in the above named churches. We are at peace, but not "at ease in Zion," for we are "lining up" for an earnest pull for State Missions.

Our new house of worship here will be completed, I suppose, sometime next month. It will surpass the one we lost by fire last fall.

J. L. LOW.

Utica, Miss.

Brookhaven.

I know that you will rejoice when I tell you that the debt of \$1,846 on the Brookhaven Baptist church was all paid on last Sunday night. It is in cash or bankable paper. We now have in addition nearly \$700 in subscriptions for a pastor's home.

Some people regard this as almost a miracle, when we remember the "little band" who did it. Up to the present, fifteen have united with the church and the meeting continues. Bro. McComb is with us, and God is with him. May the Holy Spirit continue to use him, for he is a "chosen vessel" to bear God's message.

Your brother,

R. H. PURSER.

Revival at Belen.

Pastor and church are rejoicing! Good news! What? Sinners converted and born of God. Six approved for baptism and others to follow soon. Of these six added to the church all are valuable accessions, both spiritually and financially, one of whom is our County Sheriff.

The spiritual strength of the church and town was greatly enhanced by the meeting. The pastor was assisted by his brother, W. R. Cooper, who preached twice a day for eleven days. His sermons were pure gospel, simple, practical, forceful, spiritual and earnest eloquence. The church and town expressed their appreciation of his service by paying him \$38 75, and inviting him back again.

No high pressure method was used. Nothing but a candid presentation of the Gospel and faithful prayer, seasoned with grace.

The citizens here say it was the best meetings held in the town in five years.

M. R. COOPER, Pastor.

Belen, Miss., June 21, 1901.

Great Speeches.

During the Twentieth Century meeting held with the First Baptist church, Meridian, Miss., in April last, the speeches made by the following brethren: Drs. R. J. Willingham, J. A. Hackett, E. Z. Mallins, T. J. Bailey and Hons. W. H. Hardy and W. H. Patton, were pronounced by all who heard them as able and eloquent and wonderfully instructive, and those made by Brethren Hardy and Patton as exceptionally so—*par excellence* and *magnum bonum*. Bro. Hardy's theme was "The Progress of Baptist Principles During the Last One Hundred Years," and Bro. Patton's was "The Temperance Movement During the Last One Hundred Years."

Now, if I can get a second, I move that the Mississippi Baptist Convention request Brethren Hardy and Patton to deliver these great speeches before that body during the next meeting at McComb City in July, and that Sunday night of the Convention be the time set for hearing them.

I have talked with some of the very leading brethren of the State, and they agree with me that it would be a capital thing should the Convention be so fortunate as to secure the services of these two brethren along the lines indicated.

Your friend,

J. R. FARISH.

Jonestown Meeting.

The writer was assisted in a meeting at Jonestown the first week in June by his brother, W. R. Cooper, of Clinton, Miss., who did all the preaching, and by Miss Birdie Stapp, of Chattanooga, Tenn., who conducted the music.

Miss Stapp is at Clarksdale, Miss., for the summer, and may be secured by churches and pastors to assist in meetings with her music. She is a very fine singer of solos, and a good manager of a choir, a good Baptist and devoted Christian. I sincerely and cheerfully recommend her to all pastors.

We have no Baptist church at Jonestown—only one church in town, and that a Methodist. We use their house. There are now ten Baptists in the town who pay half of the writer's salary, who is a missionary of the State Board, and two of these ten were converted in our meeting. We hope to organize a church real soon. We are now "counting the cost." Pray for us.

M. R. COOPER,
Missionary of State Board.

Belen, Miss., June 21, 1901.

P. S.—The Jonestown people paid brother \$19 25 for his service, and paid Miss Stapp \$15 00 and invited them back again.

Flora, Miss.

On Sunday night 23 inst., it was our pleasure to have with us Prof. A. J. Aven, who spoke to us in a pleasant and profitable way on the "Importance of Bible Study." At the close of the service he organized for us a B. Y. P. U., with 30 members. Rev. E. S. P. Pool was elected president; Miss Edna Cowen, secretary; Miss Eva McDowell, treasurer.

We are hoping and praying that much good will be accomplished through the work here.

J. R. NUTT.

REVISION GREEKS.

We are great believers in revising all things that need revision. All man-made creeds, will, from time to time, need revision; and it is a good sign when men set their heads to work to improve that which they have made, at the best imperfectly. Baptists take the Bible as their creed, hence you will never hear of them engaged in an effort at creed revision.

The Southern Presbyterians, contrary to the expectations of some, adjourned without so much as a "look-into," by way of modification, to their famous "elect infant" clause, although the whole matter was thoroughly discussed. They claim that by no fair interpretation can it be construed so as to mean the damnation of any infant—that, the phrase "elect infants" does not say there are non-elect infants, as some try to make believe; and that all their preachers and writers of today teach the salvation of all children dying in infancy—that their salvation is accomplished by the sovereign grace of God. Now, we think, this is true, but they do so preach and teach; but, it certainly was not true when their creed was new. The men who wrote that "elect infant" clause certainly did believe that there were some who were not of the "elect" class, else they would have written it differently, for it does imply, to an outsider, at least, that there are some who are of the non-elect.

Now, the Bible, as it is interpreted, nowhere says that infants are saved; but it does say enough to give us "good hope" that they are. Indeed, we are sure they are saved, every one of them, be they in and all; and, it may be, that that is why they are taken from the earth so young—nobody knows. It is absolutely certain that, but for election none would be saved, neither infants, nor adults. The Presbyterians believe this as they do, that there are no non-elect infants, and that infants and adults alike are saved by the grace of God, then it would not have been wrong, but eminently wise and proper, to have said so very plainly, unmistakably.

The Northern Presbyterians are going to revise, evidently, from all accounts given out of their proceedings, that is is they can find enough time to agree. They are having a battle of the giants over it already, with the odds in favor of the revisers.

Dr. Harlick Johnson, of the McCormick Theological Seminary, Chicago, says he is in favor of a thorough revision, as there are several things in the old creed that he does not believe. For example, it claims that there are two Bible causes for divorce, whereas there is but one, and he wants it so stated.

Of itself the "elect infant" clause does not hurt anything, but the causes for divorce is a serious blunder, and the work untold harm if carried out. It may seriously affect the lives of many persons here, and their eternal destiny as well.

There is another thing in their creed, that just got in by the side of its teeth, so to speak, that ought to be eliminated, and that is the substitution of sprinkling and pouring for baptism. In the Westminster Assembly, the vote stood 24 to 23, a majority of one against immersion. Now, that was about the

greatest blunder ever made by Presbyterians, an act by which they declared in great favor of a practice that, if adopted by all people, would destroy from the face of the earth forever, one of the plainest commands and most beautifully sublime ordinances of the Bible—baptism by immersion; for according to their own scholars immersion is the only form of baptism known to the Scriptures.

Now, that they are in the revision business, it would be such a good time for them to restore it to its proper place, that which by a bare majority of one, they struck from its place in the gospel system, where it had been placed by the divine appointment, one of the two great ordinances of God's word, placing in its stead, that which is without meaning or warrant, either by precept or example.

Several Things.

T. A. J. BEASELY.

Saturday before the second Sunday in June, the church at She man, Miss., did the proper thing in excluding one member for drunkenness and swearing, and preferred charges against three others who will be promptly excluded unless entire satisfaction is given the church. The next day (Sunday) we had two fine services. At the close of the evening service we baptized five happy converts. Last Sunday (3rd) we had the very happy privilege of baptizing into the fellowship of Poplar Springs church, Lula Randolph, oldest daughter of Rev. I. P. Randolph, of this place.

We have read with much interest the comments in various papers on J. B. Hawthorn's speech at the S. B. C. Now, why don't the brethren let Bro. Hawthorn alone, for that was on his mind, and he had to say that or nothing. It was like a brother we once heard preach. He had prepared a sermon especially for sinners, but it so happened that all his congregation were old church members. His text was, "How long halt ye, etc." He pressed the matter very closely upon these old brethren; many of whom had been saints for 40 or 50 years. You see, it was all he had to say. Drs. Hawthorn, Lofton, C. H. Jones, and some others, have spun around in the air so much trying to defend Uncle Billie's 1641 and Universal church theories until that's all we look for when they speak or write. It reminds me of an old horse which had been worked to a sorghum mill for many years. He had gotten so used to going around in a circle until when he was turned out in a pasture, it is said he actually walked himself to death going round a tree. Now, we honestly believe the 1641 and Universal church theories have about walked themselves to death.

For, anyone who will take the trouble and time, to read the Bible and history, will readily see that there is not a word of truth in them. Is everything going to be put on a money basis? Even our own beloved Willingham said that brethren C. H. Jones and Millard should have the right-of-way because their churches led in Foreign Mission contributions. We dare say that, measured according to the wealth of the members, many of her churches far exceeded them in contributions.

We see in our papers that many of our city and town preachers are very much troubled over getting up some plan to get out a congregation at Sunday night service. Various plans have been and are being tried, but none seem to succeed but for a short while. We would modestly suggest that they try preaching the gospel. It's the only satisfaction to hungry souls.

Poplar Springs, Miss.

The Orphanage.

The State Convention is fast approaching, and among other important business to come before that Convention is raising the \$5,000 to complete the Orphanage. We want this amount pledged at this convention and earnestly urge every Baptist minister, layman or delegate that expects to be present to consult with your people now, before the Convention meets, and stand ready to pledge the entire amount.

Does not every Baptist minister want to be instrumental in building this home? Does not every church want to place a few bricks in this memorial to religion pure and undefiled?

May I tell you what I believe orphanage work has done for us? It has united us, taught us to be more patient, more helpful to each other. God has blessed us with increasing numbers, in more consecrated followers of Christ. He has opened the purse strings, until last year we contributed nearly \$2,000 to the Orphanage, \$400 for missions, \$290 for Presidents Home, and raised our pastor's salary from \$647 to \$1,000, paid visiting pastors over \$200, and to contribute to many other causes of Christ.

May I tell you what it has done for our Sunday school, of which I am superintendent? It has taught my pupils to love me, whether it is a little one in the infant class or a grey haired one in the Bible class, and me to love them. Once every month we take a collection for the Orphanage, and now it amounts to more than our entire month's receipts used to be. Now also we contribute seventy-five dollars annually to help some one of God's chosen on studying for the ministry at Mississippi College.

Will you not help in completing this home? Will you not ask God's blessings on this work undertaken in His name? May God's blessing be upon the giver. May he bless and upbuild you, and send a delegate from every church to pledge the amount to finish this Home.

A. E. JENNINGS,

Water Valley, Miss.

A dispatch from Rome, June 14, says: "It appears that Cardinal Rampolla has conceived of the idea of taking advantage of the Philippine and Cuban situation to compel the President to send an official envoy to the Vatican to settle the religious questions." God save the people of this Republic from a President that could so far forget himself and his people long enough to be guilty of anything of the sort. We don't want any nobbling on the part of the President with the feeble old man in his prison on the Tiber.

"Christ in the Camp."

CONFEDERATE WAR REMINISCENCE.

It is related of Dr. John A. Broadus, of blessed memory, that he loved to tell of the conversion of a young man whom he had led to Christ during his early Christian life. This convert was not as bright intellectually as some, nor did he walk in the society of the "upper tens," but he had a soul, and had given that to Jesus, and showed his gratitude to Bro. Broadus by saying when meeting him, "Thank you, John! Thank you, John!" I doubt not that the recollection of this gracious incident in his early Christian life made glad the heart of this great and good man to his dying day. He knew from experience the joy of winning a soul to God. It is indeed a luxury.

A poor Irish Catholic orphan boy of the name of Robert Dennington, with whom I became acquainted just before the civil war, joined my company about the third year of the war in order to get with me. His was a pitiable case—an orphan and alone in the world. Very poor and well nigh friendless; and what was worse than all else, he was "without hope and without God in the world."

My brigade being on its way to join Gen. Joseph E. Johnston in the Georgia campaign, camped a while at Montevallo, Ala., and while there our chaplains held services in the Baptist house of worship, which resulted in a precious revival. My soul yearned for the salvation of poor Robert, and I used my persuasive powers to get him to attend the meeting, but failed at first—his aversion to evangelical religion being so strong. I continued to persuade and to urge him till he finally went just to gratify me, and took a seat just as far from the preacher as he could, and left before the meeting closed. The next night I urged him again and he went, and was struck so deeply with conviction he remained in his seat weeping after the congregation had been dismissed. Several brethren, comrades, remained with me to witness this marvelous scene and to see the end. Robert seemed to be oblivious to his surroundings, and such was his look of despair and agonizing cries to God for mercy, they were photographed upon my mind. Never before nor since did I witness anything equal to that scene of agony of soul. His cries to God lasted about a half hour, and then a hush, and then one of the sweetest expressions of peace played upon his countenance which broke forth in shouts of praise to God. Marvelous conversion, which touched our hearts deeply, and caused the angels to rejoice. He and I went to our camp that night a happy couple. He was baptized in a creek that runs through the town of Montevallo. His walk afterwards was in "newness of life." His spirit and conversation that of a saint. Like the convert and Dr. Broadus, Robert from that night clave unto me and gave continuous expressions of love, which seemed to say, "I love you, Oscar." Thank you, Oscar!" He became my messmate, and we slept under the same blanket till the hand of death separated us.

We (my brigade) met the enemy in deadly conflict, and Robert, who knew no fear, see-

ing that I had taken my stand somewhat in advance of our regiment, stepped in line with me (the air being filled with leaden hail and the roar of battle,) and began dealing out the missiles of death. He did not stand long, for a bullet pierced his brain, and he fell dead with his face toward the enemy. Dear Robert was no more. "He was not, for God took him." He who had no home on earth found a home in heaven. "His flesh rests in hope" beneath the soil of Georgia. I cannot say that I grieved for him overmuch, for he was ready, and the Master called him. He and I will meet again—

"Where no storms ever beat on the glittering strand While the years of eternity roll."

Oh, the joy of winning a soul to Christ. At this writing I retrospect a ministry of twenty-nine years, and have tried though in a very imperfect way to do something for our blessed Lord and the precious souls of men. I know of nothing in my history which brings me more comfort than the humble part I took when a soldier boy in leading that poor, homeless orphan boy to Jesus. Oh, glorious thought; and shall it be mine to hear from the lips of the recording angel amid the splendors of that unclouded day, these words: "He brought him to Jesus." That were enough to repay me for all the labor and trial and pain I have endured for the sake of Him who bought us with His precious blood and saved us by His grace.

O. D. BOWEN.

Ellisville, Miss., June 19, 1901.

Fifth Sunday Meeting.

The Fifth (5th) Sunday Meeting of the Chickasaw Association will be held with the Mt. Gillead church, Lauderdale county, Miss., commencing on Friday, the 28th inst., at 11 a. m. Dinner on the ground each day. In behalf of the Mt. Gillead saints, I extend to you and your family a most hearty invitation to be on hand.

J. R. FARISH, pastor.

A Personal Letter.

REV. T. J. BAILEY.

My dearly beloved:—I watch, with peculiar interest, the leaders and the hosts of our Baptist Zion as you prosecute the Lord's work in Mississippi, and I feel a peculiar pride in your every success and victory. Oh, but how I long to see you all again, and how I wish I could attend your approaching Convention!

I send you herewith a little article, but if you are flush of matter, it can wait. You have been exceedingly kind to me in publishing all my little squibs; some of them were not worth much. Please be careful always to correct my manuscripts before turning them over to the printer. I have become so en-laved to the Spanish, that I frequently make strange mistakes in my English compositions.

Much Christian love to your good wife; I remember her very distinctly. Love to any brethren who may ask about me. God bless you in your great and responsible work.

Yours fraternally,

J. G. CHASTAIN.

A Desire.

For sometime past I have been a reader and observer of THE BAPTIST and other religious journals. I have often hoped that some able and good writer would write a series of articles on the philosophy and system of Truth and weigh all creeds by the standard of reason found in the system of Truth, and nowhere else.

I find the Bible a perfect system of philosophy, Truth—which means reality—and reason, and in fact it can be easily seen that virtues centralize about the throne of Truth and form a part of this head.

How can a creed say that it believes in the absolute authority of God, and then speak of man's free agency being at liberty to accept and to amend the authorized salvation of the Supreme, who knew before what was in man before he granted the gift of grace.

How can all of two or more ways of carrying out a specified command be true and right? How can the demands of authority be compulsory upon the unaccountable? How can a mere reform organization be accounted a church, and how can an old organization claim churchhood if their creed is incorrect? I would like to read a Baptist history written on paper, and would like for the people to know that the Baptists were the makers of this government, and wish the people could realize how much Bunyan's Pilgrim's Progress had to do in the formation of our glorious liberties.

I consider every Christian, in the main, a Baptist; as he could not go through the demands of the Bible without applying his life unto the Baptist doctrines, and I in sublimity see that about all that preserved the past against annihilation and destruction, was the burden bearing Baptists, who were subjects of persecution from tyrants, heretics, ignorance and dishonor, who wrote their history in good deeds rather than dominate humanity and affect political and irreligious scribbles.

Yours,

B. T. PRICK.

Whatever you fail to do, don't fail this year, to make the best contribution to State Missions that you have ever made yet. There is plenty of time left, if we will use it, in which to do mighty things for this needy cause, at our very door. If we have not taken our collections, do so; if we have taken them, and on reflection, we decide we have not given as much as the Lord wants us to give, which is quite probable, let's give again, and let's all give, even to the very poorest member of the church.

The Y. M. C. A. people are celebrating their year of jubilee in Boston. Aside from all else they have done, they own property, dedicated wholly to the betterment of the race, morally, socially, physically, financially and religiously to the amount of \$24,000,000.

The Baptist Vineyard Association will open its twenty-sixth annual meeting on July 1. Among the speakers is our own Dr. E. C. Dargan of the Seminary, who will deliver an address on "Preachers and preaching in the Thirteenth Century."

We are told that Martha's vineyard is a delightful summer resort.

THE BAPTIST.

\$2.00 Per Annum in Advance.

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JACKSON, MISS.

T. C. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as
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Dr. H. Kerfoot.

Since Dr. Kerfoot died, very probably no sadder news has come to Southern Baptists than that that brave, true, and noble man, Dr. Kerfoot, Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention, although we were expecting to hear of his death, when it came we were hardly prepared for it, as it was so sudden.

He had been sick for several months, and, while he was present at the Southern Baptist Convention in New Orleans, it was evident that he was far from being well, and he had to return to his home, where the Convention closed and has been a desperately sick man ever since. We had hoped against hope to hear of his getting better, and he was so reported a few days ago, but it was only the calm that precedes the storm, for at 8 o'clock Saturday night the end came.

Dr. Kerfoot was one of the most useful men of his times. For several years he was the deservedly popular pastor of one of the large churches in Brooklyn; then he was called to the solemn place church, Baltimore, where he was pastor until, on the death of Dr. Potter, he was called to the chair of systematic theology in the Theological Seminary at Louisville, Ky. Two years ago he resigned his office in the seminary and became the Corresponding Secretary of the Home Mission Board, in behalf of whose cause he literally gave his life. There are no harder workers in the denomination than the Secretaries of our Mission Boards, and Dr. Kerfoot had brought great energy and good business sense to bear upon his work, and was pushing it with an enthusiasm that was arousing our people to the enormity of the work as never before.

He was one of the great preachers of the denomination, and very possibly, the greatest sermon of his life was preached last fall before the Texas State Convention, where the people fell upon each other's necks, weeping, shouting and singing for an hour or more, at the close of the sermon, before they could leave the house—and his theme was "Predestination." He never failed to command the attention of the people, whether in the pulpit or on the floor of the Convention. What a wonder was that? No man ever served on more important committees than he, and he shall be missed by the whole denomination. He died, as so many have done, in the very prime of life, being in his 54th year. His loss to the denomination

THE BAPTIST.

June 27.

and the world will be great, but not irreparable, for God never takes one man without having another for his place, and will in due time point him out, if indeed He has not done so already.

Dr. Kerfoot was born and reared at Shelbyville, Ky., and there his body was taken and laid to rest until the resurrection morning, last Monday, Dr. Henry McDonald and many other life-long friends taking part in the funeral services, while millions of his brethren, who delighted to honor him in his life, mourn his death, but not as those who have no hope of better things beyond this vale of tears.

Who Pays the Freight?

The following significant extract taken from the ninth report, 1900, of the Railroad Commission of the State of Texas, which appears under the caption of "Damages on Account of Personal Injuries," contains much food for reflection. The Commission says:

"We think it proper to make some reference to a matter which comes to our knowledge through the sworn report of the railroad companies to the Railroad Commission, showing the amounts of damages paid by the railroad companies of this state, through the judgments of the courts and otherwise, for personal injuries to their employees and others for the several years ending June 30, from 1890 to 1900, inclusive, as follows:

For 1891	\$ 243,749 92
For 1892	283,726 55
For 1893	295,042 66
For 1894	333,338 95
For 1895	464,768 94
For 1896	487,402 93
For 1897	472,799 95
For 1898	586,345 88
For 1899	655,739 45
For 1900	1,018,637 80

From this it will be seen that from 1891 to 1900, both included, there was a gradual increase in the amount of such damages paid from one year to another, with one slight exception. But for the year 1900 the increase is noticeable and extraordinary, being \$362,896.55, or a little over 55 per cent. greater for such damages than during the preceding year ending June 30, 1899. While we have no official information showing the cause of this great increase, we understand in a general way that it probably results, in a large degree, from the activities of regularly organized personal injury bureaus. The only direct interest which this commission has in this question grows out of the fact that as the amount of these payments are increased, the available revenues of the railroad companies are reduced, thus necessarily operating to that extent, to prevent the reduction of freight rates, or, it might be, to cause an increase of them."

The News has had occasion heretofore to deplore the apparently growing tendency to bring damage suits against railroads in this state, and it has also very pointedly called attention to the fact that at last the burden of all this sort of litigation falls upon the people, the taxpayers and the shippers.

It is gratifying, however, to note that the

juries generally throughout this state, are not encouraging this class of litigation by their verdicts.

The people must see, if they will stop to reflect a moment, that the expenses incurred by railroad companies through damage suits must necessarily diminish the profit to the owners of the property. Railroad companies are carriers of freight and passengers. From this source their revenues are derived. It is the law of the land that they are entitled to make a fair profit on their investment, and in order to make this profit they must meet the drain upon their income by increasing freight rates, and in this way the burden falls upon the community at large.

The foregoing extract from the report of the Texas Commission needs no comment. The state of Mississippi is now reaching out for new railroads and development along all industrial lines, and the best advertisement that this state can have would be the fact that railroads and like interests stand upon the same footing in the courts as to their rights, as individuals. This is all that railroad companies can ask, and this, no fair-minded man should deny them.—Evening News.

We reprint the above because it is fair, sensible and sound. Treat all alike; no class discriminating. It is equally as wrong to discriminate against wealth as against poverty. Let the same rule obtain with all.

Seldom has a better chance for "stay-at-home traveling" been offered than in the Ladies' Home Journal for July. From West Point, as pictured by George Gibbs on the cover, readers may go with W. L. Taylor to see "A Busy Boston Street at High Noon"; next try "Coin Fishing" with Joe Jefferson in Florida; then travel out West with Ernest Seton-Thompson to see the "Mother Teal and the Overland Route"; next go along the Atlantic Coast to find out how the places "Where Our Country Began" look to-day; then seek Northern Michigan to hear "The Story of a Maple Tree," by William Davenport Hulbert; next visit an Eastern magazine editor's office and enjoy the good humored raillery of "The Case Against the Editor," by Edward Bok; and finally see what "The Country of Sheridan's Ride" looks like now-a-days. There are many other articles of equal interest on various subjects. By The Curtis Publishing Company, Philadelphia. One dollar a year; ten cents a copy.

A New Escape Record.

Mr. Zolly Stevens, secretary of the Penitentiary Board of Control, is now sending out to the sheriffs and city and county officers throughout the State a pamphlet giving descriptions of the convicts who have escaped from the penitentiary and are still at large.

The date of some of the escapes date back as far as twenty-five or thirty years, and doubtless many of the men whose personal appearance is so graphically set forth in the pamphlet are long since dead and buried. The book gives the names and descriptions of 291 men. Its publication is required by law, and for the return of any prisoner named in the book the statutory reward of \$50 will be paid by the warden.

1901

A Great Problem for Baptists to Solve.

Under the above heading we reproduce with pleasure an article from the *Baptist Chronicle*, by Bro. A. K. Seago, one of the leading Baptists of New Orleans, and an earnest, active Christian man:

"It is now a favorable time to undertake a great work in New Orleans. Allow us to give some reasons for this opinion. New Orleans is enjoying great prosperity. Her banking institutions, insurance companies, manufacturing enterprises, and her mercantile business, are all in a most prosperous condition. Great conservatism dominates the entire business of the Crescent City. The planting interests of the State, sugar, rice, cotton, the cereals, and truck gardening, etc., are universally prosperous and remunerative. Oil is destined to become a great factor in her prosperity. The exports and imports of the port are largely on the increase; 3,097 vessels entered and cleared this port the year ending June 30, 1900. The city, by popular vote, is now expending \$19,000,000 for a pure water supply and what is said to be the finest underground sewerage system in the world. Her educational advantages are very superior. Never in her history has the spirit of improvement been so manifest as at this time. She is the second exporting city in America. The business men of New Orleans are in sympathy with every movement that promises the upbuilding of the city in material, moral and religious growth. In evidence on this point we state that the Finance Committee, charged with raising money to pay the expenses of the Baptist Convention in New Orleans, mailed nearly 2,000 circulars on the first day of May, in which they placed before the people many Baptist statistics, etc. They said: 'It is the purpose of the committee to raise, by voluntary contributions, ample funds to defray the local expenses of the convention to be held in this city May 9 to 14, inclusive.' This circular further stated that 'we desire to enlist this great denomination in the material, moral and religious growth and development of this city,' and in another paragraph: 'Shall we not make a wise use of the present opportunity

to make a real effort to enlist this working brotherhood in the upbuilding of New Orleans?'"

"In response to the circular, we received from the leading banks and business firms of the city more than \$200 in excess of convention expenses. This money, by vote of the Central Committee, was donated to the building fund of the house of worship, the first section of the St. Charles Avenue Baptist Church building, now nearing completion. The spirit of improvement and progress now so conspicuously manifested in New Orleans calls for a similar spirit of improvement and progress on the part of our great Baptist denomination.

"It was a good Providence that brought the Convention to New Orleans, and it was the same good Providence that opened the great auditorium of the First Presbyterian church in which to hold the Convention. The welcome address of the venerable and most distinguished pastor, Dr. B. M. Palmer, was a benediction. The further address of welcome by the esteemed Governor of the State, W. W. Heard, an honored Baptist layman, was of thrilling interest, and the timely and eloquent response by Governor Lingua, of Mississippi, was an inspiration to the vast audience. The proceedings of the Convention were interesting, instructive and uplifting, not only to our own denomination, but to the reading public of New Orleans, as all had the opportunity of reading correct reports in the daily papers. The Baptists, therefore, are better known and more appreciated in the Crescent City than ever before. The great Convention was indeed an object-lesson to New Orleans. Now the question comes home to us, How can we follow up these good impressions and secure large results to our cause in New Orleans? How can this be accomplished? We must look to God for the man for this work.

"It is my distinct opinion that it is of inestimable importance that one of the greatest preachers in the denomination be secured for his life work in New Orleans, one of great power and effectiveness as a speaker. If this work is to be done, and I believe it is, God

has the man for the place. I need not say that his education should be most liberal, his faith and piety unwavering; his financial and executive ability of the highest order. He should have the wisdom and sweet spirit of a Broadus; the overcoming faith and untiring labors of a Spurgeon. He should be so well prepared for his work as to be able to look to God for success in every detail. It seems to me that the engagement should be entered into by the Home Board at an early date, so that the work might be commenced early next fall, probably as early as the first of October; and, in the fullness of time, organize a new church and project a new, commodious and attractive church-building, which would no doubt be located in the best residence part of the city, on St. Charles Avenue. Under such a leader, and for such a cause and such a building, money could be collected from hundreds of contributors in New Orleans and from thousands of Baptists and business men of the South and North. The Baptists are interested in this great undertaking as never before. Faith will give us the victory.

"Fraternally,"
"A. R. SEAGO."

New Orleans, La.

The Kosciusko Meeting

We have just closed a good meeting at this place. Bro. Paul Price, an evangelist from Ohio, did the preaching. Twenty-four were added to the fellowship of our church.

We will have our first services at our new chapel at the Kosciusko cotton factory the fifth Sunday. We have had a mission Sunday school out there for more than two months. The Baptist cause here is in better condition than ever before. We are working and planning for greater things still.

H. P. HURT.

A Correction.

In the last issue of THE BAPTIST, Bro. R. D. Maum stated that Mrs. A. J. Turner, of Weathersby, had in her possession the original Ordinance of Secession. She desires us to say that it is a mistake. She only has a copy of the original. She says Bro. Maum misunderstood her.

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88 yards of very handsome Black Peau De Soie, regular \$1.50 quality, at \$1.19 a yard.

76 yards of full yard wide Black Taffeta, the very finest quality and actually 36 inches wide; this identical silk is selling in New York at \$1.75; our price is only \$1.35 a yard.

140 yard very heavy Black Taffeta, regular dollar quality; at 75 cents a yard.

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Our Millinery bears fashion's stamp of approval, it's the finest and most reasonable ever shown in Jackson. If you want a real stylish HAT, visit the Millinery section of our store.

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Our stock of White Goods is certainly the most attractive every shown in Jackson.

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A very sheer and exceptionally fine imported fabric 48 to 50 in. wide, many prefer them to organdy, the prices are 40, 50, 75 and 95 cts. yd. In the 50c quality we have these colors: Black, Ecru, Maize, Red, Blue, Pink and Green.

French Organdies.

We have the imported Organdies, full 70 in. wide at 30, 50, 60, 75 and 90 cents a yard.

Added Print

June 27,

The Home

Love's Law

Whatever of wrong that exists here,
And craves men to-day
By the pure, perfect law of love
Will be reformed some day.

Of soul endearing, soft and swift,
Will come a sweet sacrifice
And from the bed of thorns will spring
The whistles of peace.

For though seemingly it wanders here,
His perfect law of Love
Moves on, unbroken in its course,
Fixed and unchangeable.

And its free-flowing fragrance will
Quench the red fires of strife,
And from the living waters men
Will drink to longer life.

EMERSON, GARDNER.

Good Advice

W. H. Council, president of the Agricultural and Mechanical College for Negroes at Normal, Ala., in an address at Nashville, a few days ago, gave the Negro students at the Roger Williams College some good advice. His address was a notable one, sound, forcible and reached a high state of merit and there is little doubt but that it will be read widely throughout the entire country.

"I came through the Richmond slave pen to this platform upon which I stand to-day," he said, "I do not regret the hard struggle of my life and the bitter experience necessary to my growth. For after all, adversity tests and develops man." He told his audience to go to work.

When idlers from among us, as the best thing is the idler, produces crime and criminals. We must ask nothing but a chance to work and to be paid for our work. Envy no man. Take nothing from any man. Every honest negro draws a servant girl, washerwoman, mechanic, hotel boy, barber who does his duty in an intelligent, competent, trustworthy manner, is a queen or prince among men. No honest labor is dishonorable. It is more blessed to serve than to be served in any walk of life. (The servant girl's hood and apron above an honest heart and educated brain are as honorable as the college cap and gown. The negro race carry the pick in our hand and the olive branch of peace in the other.)

This is his tribute to the white women of the South: "If I were to scale the gamut of history and pluck from the diadem of the world's glory its brightest gem of virtue, I could present to you no bigger example of womanly integrity than is found

in the white women of the South today. She excites the admiration of all lovers of truth and honor. Were it not for her, Southern society would be 'confusion' worse confounded. It would be pan-tomonium in riot."

Gems of Thought

The greatest mistake is the failure to take a good opportunity.

Every day brings us power or takes it away from us. An unused talent rusts hour by hour; a well-used one is perfected daily. What the years bring us is only the outward symbol of our inward gain or loss.

When a man dies the world asks "What has he left behind?" But the angels ask, "What good deeds has he sent before him?"

In the life of obedience God leads us by many chains. There is the iron chain of duty, the silver chain of hope, the golden chain of love. It is ours to choose the chain. Most of us mix the links.

Are we doing our share in making the world better? Are we doing anything in that line? There is certainly need of such work. We have possibilities and capabilities of service. How have we improved these within the past week? It may be well for us to face squarely our duty, and to consider fairly how far we have met it. It may be that this will lead us to do more the next week.

Greek Women

Greek art in current opinion, far surpasses in conception and execution all other art the world has produced. One is, therefore, not surprised to find that much modern literature and art is based on Greek ideals. Aside from direct influences which may be traced, literature and art abound in references and allusions to Greek life, thought, and heroes—whether mythical or historical. Although women played comparatively an insignificant part in Greek civilization, it is by no means an insignificant place which the women of Greece fill in modern literature and art.

That Greek women were beautiful, and that their beauty was highly appreciated, there can be no doubt. Inasmuch as the Greek mind loved symmetry, form and beauty of person, especially when combined with strength and activity, made a powerful appeal to the senses. Greek art was accordingly based on similar principles. The Greek woman was much in the open air, always finding active

employment, never allowing time to become a burden. Her strength and freshness of body produced a sweetness of temper and soundness of mind which serve as a charming background for literary or artistic treatment. Not a vicious woman appears in either "Hecuba" or "Odyssey." "Hellas," the latter name for Greece itself, was originally applied to one section of the country as an epithet for "land of the beautiful women," beautiful both in physical and personal elements.—June Chaulanquan.

Table Decorations

One of the most satisfactory colors to use for table decoration is rose pink, which bears the light of sun and artificial lights without much change. Blue often becomes green, and vice versa, under the influence of gas or electricity. Violet changes its hue, and yellow appears faded and pale away from the sun. Red is a trifle dangerous in combination and contrast, although very cheerful and effective if used in winter, when warm tints are acceptable. Foliage green is always pleasing, especially in summer, when ferns are obtainable everywhere outside of city limits. Large and small ferns will keep their fresh greenness if when gathered they are placed one over the other compactly on a thin piece of board or card board, and then sprinkled or even immersed in cold water, and kept in a cool, dark place for several hours. Ferns so treated have been used twenty-four hours later for church decorations and were as fresh as when growing on their native mold.

A pretty table decoration consists of a circular mirror, with silver mountings if possible, set in the center of a fine white linen cloth or pink embroidered centerpiece. On the mirror rests a glass bowl filled with pink roses, while a wreath of asparagus fern encircles it, and one end is continued to a central chandelier directly over the table. Candelabra of glass or silver, holding pink candles and pink silk or paper shades, throw a soft glow over the table.—Good Housekeeping.

The Rookery shelves have tier upon tier of glittering glassware—every useful and ornamental kind—from low-piced lamp chimneys to the best fire-polished glass. Dainty glasses of wafer thinness—heavy tumblers of unbreakable thickness. Handsome berry and water sets in every new design—all at economical prices.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure, and nervous prostration.
For fever, chills, debility and kidney diseases take Lemon Elixir.
Ladies for natural and thorough organic regulation, take Lemon Elixir. 50c and \$1.00 a bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

Gratitude

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

MRS. ETTA W. JONES.
Parkersburg, West Virginia.

Mozley's Lemon Elixir

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir, got it, taken seven bottles and am now a well man.

HARRY ADAMS.
No. 1734 First Ave., Birmingham, Ala.

Mozley's Lemon Elixir.

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.

MRS. E. A. BEVILLE.

Woodstock, Ala.

A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir.

J. P. SAWTELL, Griffin, Ga.,
Publisher Morning Call

SALVATION MELODIES.

The New Century Song Book.

Has 126 hymns and 126 tunes; the OLD and the NEW. The spirit of the book is in sympathy with the missionary operations and evangelical progress of the opening up of the twentieth century. Published in both round and shaped notes. Send 25 cents in stamps for sample copy, board covers, or 15 cents in manila covers. Address,

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From Dr. W. A. Clark, editor Arkansas Baptist: "'Bells of Heaven' is a grand book—better than 'Gospel Hymns.'" Address,
John C. F. Kyger, Baptist Evangelist, Waco, Tex.

THE DEVIL'S PARLOR.

Every one should read the revised edition of the above booklet. It contains the cream of all that has been written about the modern dance. Price 5c. per copy.
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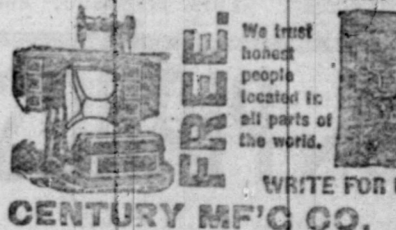


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Our Sunday Schools.

The International System of Uniform Lessons: Its History and Advantages.

BY A. F. SCHAUFFELER, D.D.

The competing system gives us one year on the life of Christ. But the present International System gives us a consecutive year and six months on the same theme. In the one system there are three courses. One on the Old Testament, covering as we have seen one year, one on the life of Christ of one year, and one on the Acts and Epistles, covering also one year. The present International courses covers six years, of which two and a half are given to the Old Testament, and three and a half to the New Testament.

Another objection urged is that some of the lessons are very hard. Well, this may be true. But of necessity this must be the case. There are some hard passages in the Bible, but that is no reason why they should not be studied. There is no possible comprehensive system that can escape this difficulty. Dr. Blake has, for example, in his studies in the Apostolic Church, lessons on "The Council in Jerusalem," "Errors of the Thessalonians corrected," "The Churches invaded by New Errors." Are these easy lessons? Or are they of exceeding difficulty? Of what use is it, then, to say that the International System has difficult themes? Of course it has, and so will any system that is at all comprehensive.

One more objection must be noticed, namely, that the International has bred too many lesson helpers, so that the teacher is tempted to walk with crutches. This is ridiculous. I notice that this objection is often urged by ministers who would not dare go into their pulpits without their sermons completely written out. And yet they have the face to say that teachers lean too much on crutches! I say it much better to walk with

crutches than not to walk at all. Of course, it is better still to walk on your feet, and every true teacher will aim at this with all his might, though at the same time he will make wise use of all the lessons helps on which he can lay his hand. It is noticeable that the sale and use of Bibles has increased more rapidly during the last twenty-eight years than ever before, and is increasing every year.

As far as possible the various Lesson Committees of the International System have tried to make good use of the criticisms to which their work has been subjected. That they could not adopt all the suggestions made goes without saying. But from time to time they have made undoubted improvements. Of these the latest that adopted by the last committee which has in charge the lessons for 1900 to 1905, inclusive. They have adopted as the governing principle the study of the Bible along biographical lines. It is a well known fact that we remember that which is associated with a man better than that which has no such connection. Many histories of the present day are written with this fact in view and we study history biographically. We have, for example, "Napoleon and his times," and all the history of that period is made to evolve around this central personality. The same is true of Green's short history of the English people. Now Bible history is largely biographical. Take the book of Genesis, and there you see that Noah, Abraham, Isaac, Jacob and Joseph almost monopolize the story. The narrative groups itself around these commanding persons. Taking this as their guiding principle, the Lesson Committee has arranged its material in this way.

Even when it passes to the writings of the prophets or to the Epistles, it has stood by this principle, and considers Isaiah in connection with Hezekiah, the ruler of Judah at that time. So with Paul, it weaves his Epistles into his life story, so that the two are not divorced. This is grand, and I

doubt not will be much appreciated by all thoughtful teachers. In the case of the greatest life of all, that of the Master, the committee has given to it more consideration than ever before, giving to it a whole year and a half, consecutively, besides giving, later on, a careful study of the Gospel of John, and one of the Synoptists. A whole year is given to the Acts of the Apostles, interwoven with the Epistles. I believe that this is the best course yet laid out, either by the International Committee or by any other. In doing this, many of the more difficult portions of the Word have been omitted, not because they are not profitable, but simply because we could not do all that we would like to do in the time allotted to us. As a result, we believe that any teacher, who carefully follows the plan of the committee, will at the end of the six year's course be very thankful that he has had the privilege of so studying the Word of God.

Another fact connected with the International Lesson System should not escape our notice. It is "ours." It is *ours* as a denomination, for the Lesson Committee is made up of representatives of the ten largest denominations. With equal truth we can call it *ours*, referring to our own State or province, for the International Triennial Convention, which appoints this Lesson Committee, is made up of delegates selected by the associations in the various States and provinces, all the interdenominational Sunday school associations in America being auxiliary to the International Convention. So in a double sense the Lesson System is "ours," and it is very evident that no system of lessons can ever come into general use by all the denominations which those denominations as such have no hand in formulating.

Low Rate Excursions.

San Francisco, California \$47.50.
Detroit, Michigan, \$28.90.

For the Inter-National Convention of Epworth Leaguers, at San Francisco, Cal. July 18, 1901, the Illinois Central will make a rate of less than one fare for the round trip. Tickets will be sold July 6th to 13th; good returning by August 31.

For the National Educational Association, which meets at Detroit, Mich., July 8th, round trip tickets will be sold at one fare plus \$2, membership fee, good for return by July 15th, with an extension to September 1st, by depositing ticket with Joint agent, at Detroit and payment of fifty cents.

Tickets will be sold July 5th, 6th and 7th. These rates are open to all.

For particulars apply to Illinois Central agents, or write to L. B. Rodgers, Ticket Agent, Jackson, Miss.

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The SOUTHERN Railway will sell round trip tickets from June 1st to September 30th, final limit for return October 31, 1901, at low rates to prominent Summer Resorts. Some of the most prominent are: Asheville, N. C., Black Mountain, N. C., Blowing Rock, N. C., Brevard, N. C., Flat Rock, N. C., Hot Springs, N. C., Morehead City, N. C., Lithia Springs, Ga., Cumberland Island and St. Simons, Ga., Isle of Palms, S. C., Lookout Mountain, Tenn., Oliver Springs, Tenn., Tate Springs, Tenn., Buffalo Lithia Springs, Va., Charlottesville, Va., Old Point Comfort, Va., Virginia Beach, Va., Warrenton, Va. Also many also many other points.

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JUNE.

"It is the month of June,
The month of leaves and roses;
When pleasant sights salute the eyes
And pleasant scents the noses."

Deaths.

Mrs. Mary Elizabeth Williamson.

The subject of this notice was born in Jefferson county, October 22 1827. She died at her home, 10 miles east of Canton, June 5, 1901, 9 o'clock a. m. Early in life she became a Christian and united herself with the Presbyterian church; in 1870 she joined the Baptist church at Doaks Creek. Sister Williamson was a true Christian woman. In all her intense suffering, her faith never wavered, and well could she say with Paul, "I have fought a good fight; I have kept the faith." Among her last words she said: "I want to rest," and her soul passed out into the eternal rest which remaineth for the people of God. She was patient in suffering; gentle and kind to all. May God in his infinite mercy comfort the bereaved children and guide them by his word and spirit that they may imitate the life of their sainted mother.

her pastor, T. T.

Marriages.

HILL-ADDINGTON.

Rev. J. O. Hill and Miss Addie Addington were united in marriage June 17, 1901, at the home of the bride's parents, near Water Valley, Miss., Rev. J. R. Taylor officiating.

In West Point, Miss., June 18, 1901, at the residence of the bride's father, Mr. Wm. George Leslie and Miss Matha A. Hibler; Rev. M. V. Noffsinger officiating.

In West Point Miss., June 19, 1901, at the residence of the bride's sister (Mrs. Lara Stacy), Mr. N. H. Munger and Miss Willie Cromwell; Rev. M. V. Noffsinger officiating.

What God hath joined together let no man put asunder.

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POSITIVELY RECOGNIZED—Our store is positively recognized as the depository of everything known to human wants in dry goods, clothing, gent's furnishings, shoes and hats.

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OUR ORDERS—Our mail order trade constantly increasing, new territory being acquired every week. Promptness and dispatch is our motto in this branch of the business.

CORRESPONDENCE SOLICITED—Parties living at a distance will find us ready to respond to any interrogations made in reference to prices and samples will be furnished on application.

HOUSEFURNISHINGS—We carry an immense stock of housefurnishings, carpets, rugs, portiers, lace curtains, window shades, awning shades, curtain fixtures, fine screens, hassocks, everything that can be mentioned employed in the ornamentation of a home.

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Baptist Young People.

Pastors and Presidents of Young People's Societies.

WINONA, Miss., June 25, 1901.

What about Chicago? Has your Union elected messengers? If not attend to this matter promptly, and kindly send me the names of your messengers. The ticket to Chicago is one fare for the round trip, add \$10 and you will have expenses of the entire trip. If you desire to keep yourself within the amount. Of course, you can spend more. A special coach will be put on at Winona for the Mississippi delegation. By paying 50 cents extra, tickets may be extended until August 24th, for the benefit of those who desire to attend the Pan-American Exposition at Buffalo. The ticket to Buffalo and return to Chicago will be \$12.00 to \$13.50. Send your name at once for enrollment, as we are arranging a program for our Mississippi State Rally, and want all names as early as possible. Fraternally,

ARTHUR FLANNERY

Pres. Miss. B. Y. P. U.

Blind Guides.

"Woe unto you, ye blind guides." It seems to me that Christ must have looked away down through the ages of time, through the generations not yet in existence, when he uttered the magic words, "Woe unto you ye blind guides," for we see him in every vocation of life.

In the creation of mankind God created man not to be slothful in any of the vicissitudes of life. He created him to be energetic, enthusiastic, and to live in such a way that his influence would tend to elevate his fellow-man. But, ah! Has he done this? I say nay, verily. God intended man in his creation to be useful in every thing in which he bears relations. If he is a farmer, he should manage his farm in such a way that the agricultural world would in some way be benefitted. But we see men here and there always growling about hard times on the farm. He will tell you there is no chance for a man to make a living on a farm, and that there is nothing but hard times in it. You may go to his home, and it would not take a smart man to tell the reason why he was so hard run on the farm. "There is more in the man than there is in the land," he is one of those blind guides.

But I want to discuss this subject from a religious standpoint. I do sincerely believe as one that must give an account to God at

last, that this is one of the greatest curses, one of the greatest hindrances to the progress of the Christian religion today. I believe it to be the greatest work confronting the true workers of Christ today. I believe there ought to be a cleaning up in our churches. We have numbers in our churches who do not attend church more than once a year, and, of course, that is at protracted meeting time; and you have them in your church, and they are in all churches. They never contribute to the support of the minister; they never pay anything to missions. In fact, they do nothing but kick and buck at those who do try to work.

I am glad that my religion makes me willing to do something for God's cause, while I am ashamed that I don't do more.

These deadheads in the church when asked by an unconverted man about the church, will tell him there is not much in it, anyway, and becomes a real hindrance to his conversion. Oh, Brother! I repeat again, I believe the time has come when God's work in this respect makes great demands on us. I believe God would smile on us today if we would turn our attention more to these church pests. I want to act honestly in the sight of God, but I say these pests ought to be looked after more, and we should seek to purify the Church of Jesus Christ. God pity the man or woman whose religion is so limited and is so much of no importance that he can stay away from his church the year round, and always kick about what "they" did in conference last Saturday. We are to judge the tree by its fruits.

When Christ had sought fruit of the fig tree for three years, and found nothing but leaves, he said, "Cut it down." Now, these non-fruiters ought, in my judgment, to be dealt with, and a great many of them turned out of the church. It might bring about reformation; cause them to think more about their slothfulness, and be converted and saved at last.

Oh! the joy, the comfort, the sweet communion of the true Christian. He stands out to the world as a great, true guide, post that the world may look at his life in Christ and be guided to the everlasting home.

Let us do our best on these blind guides this summer in our protracted meetings, and God will crown our efforts.

J. W. MAYFIELD.

Destruction of Moths.

Perhaps no pest is of greater importance to the housekeeper than eat and then immediately hurry to

the little yellowish or buff colored moth seen flying about lights at night or disturbed from its hiding places in garments. The moths themselves are harmless; indeed, they could not eat if they were so disposed, for they have no mouths. The young resulting from their eggs, however, make up in their destructive power what the parents lack.

Carpets, cloth covered furniture, furs, rugs and clothes, all make excellent breeding places for them. Articles in daily use or frequently aired and brushed are rarely attacked, but where woollens, furs and heavy clothing are laid away for a short time unprotected, they are frequently ruined by the larvae of the clothes moth. Garments to be laid away during the summer should be thoroughly aired and brushed. The brushing is a very important consideration, to remove eggs and larvae that would escape unnoticed. If the clothes are hung in a closet it should be thoroughly cleaned, and, if necessary, the cracks of the floor and baseboards should be sprayed with benzine. Various repellents, such as tobacco, camphor, naphthaline, cones or balls, and cedar chips or shavings, have a certain value in warding off the moths, but will not destroy eggs or larvae already to the garments. Cedar chests and other wardrobes are only of value in proportion to the freedom of materials when stored.

Valuable dresses and furs can be thoroughly protected if wrapped in several layers of paper and inclosed in well-made cotton or even paper bags. The simplest and easiest method is to procure several large pasteboard boxes, such as used by tailors, fill them with garments and seal the crack around the lid with gummed paper. Such boxes will last for years if carefully handled. When large quantities of goods are to be protected cold storage should be used. A temperature maintained at 40 degrees or lower will be sufficient.—*Good Housekeeping for July.*

Jamestown, Virginia, where the English gained their first foothold in the New World in 1607, was burned in 1676. Today nobody lives there. Little remains to mark the site except a crumbling church tower, dilapidated graves and remnants of the foundations of a few houses.—*Ladies' Home Journal.*

It is far better to dine after one's day's work is over, when one can rest and digest the food, than to

work. People who go to bed very early should take dinner in the middle of the day and then take an hour's "nooning," as it were.—*Ladies' Home Journal.*

Train the Boys Early.

The boy at five to ten years of age is marvelously impressionable—far more so than he ever will be again. Mothers get their strongest hold on the boys at this period, but fathers are apt to "wait until the boys become older." But then puberty influences the young mind, previously stored with a great variety of impressions or experiences, the early formative period is practically concluded, and while it is yet possible to mold the character, the nascent stage of development is past, never to return. Science and experience agree in proving that this nascent period of childhood is most important. The greatest church organization the world has ever seen is based on the realization of this fact. Education is being modified according to this principle. Parents, and especially fathers, need to recognize it.—*Good Housekeeping for July.*

Mission Boards.

It is true that the children of light have already resorted to organized effort in missions. William Carey was the pioneer, not of missions so much as of organization; and since his day, this has become so distinctive a feature of church activity that the marked success attained since 1792 is traceable to associated work. By organization it has already come to pass that, although we have not absolutely reached every nation, still less every creature, our network of missions stretches round the globe and covers the earth. Yet what is even this among so many who sit in darkness? We have but begun as yet our work of a world's evangelization. There never was yet such a work for the time, nor such a time for the work. Dull and dead indeed, must be he who sees not the signs of the times, hears not the voices that that call and the signal that sound, and heeds not the approaching end of the age. The Captain of our Salvation is blowing a blast on His bugle, everything echoes His command, Forward! Why do we delay?

A. T. PIERSON.

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